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Contents.

	PAGE.
An Appeal	1
Notes of the Month	2
Young People's Page	3
Temperance Notes	4
Pages from the Past. Part VI. ..	5
"Outlines of the History of Presby- terianism in Ireland"	6
The Moral Basis of the League of Nations	9
Reports	10
Obituary	17

An Appeal.

In another part of this issue appears the intimation that the Belfast Chapter of The Laymen's League have definitely arranged to hold a United Service in the Ulster Hall on Sunday evening, December 9th. That is a fact of general interest. It is also something more—a call to all of us to make that service a complete success. Those who were present last December, when the large Ulster Hall was packed to overflowing, will not readily forget the experience. It made a great impression upon ourselves, and not less upon our outside friends. The general conviction voiced by many persons was that such an assembling of ourselves together ought to be no isolated event, but a repeated inspiration.

Thanks to the Belfast Chapter of the Laymen's League the commonly held conviction is to be realised. On this occasion, perhaps, more will depend upon our own efforts than was

the case last year. Events had conspired to rouse widespread interest in our path. We had been repeatedly attacked, and in consequence fair-minded persons had been impelled to inquire for themselves as to how far violent abuse was justified of its children. The interest aroused has not died down, as some of our churches can testify by means of the increased attendances of outsiders. But we must not trust too much on this occasion to the same amount of outside friendliness and sympathy. Though existing, it may not impel so many possessing it to visit the Ulster Hall on December 9th. Naturally, they will be just as welcome as heretofore and can confidently assume that no attacks will be made by our own representatives on the sincerely-held faith of other people. The heartiest invitation should be extended to all who desire to know what our Christian position really is.

A year ago one of the greatest sources of inspiration was the fact that so many of our country congregations contributed their quota to the successful gathering. That, as we believe, will not be less the case next month. But there were some congregations who were not then requested as they should have been. This time, every congregation should see to it that its representation is adequate, and preparation should be especially made early to ensure that result. We have confidence that the Laymen's League will supply all needful information, and will, as on the last occasion, make the most careful arrangements to secure success. May we suggest that this time a collection would supply what many persons missed last December?

Notes of the Month.

As Armistice Day, with its solemn suggestions, falls in the present month, and also falls on Sunday, its religious associations should be remembered with especial fitness and fervour. We note the probability that the Government will restore the Cenotaph Service in London. Of this change of attitude we most highly approve. Nothing is more calculated to impress upon thousands of people assembling in Whitehall the solemnity of a truly national observance. As individuals we cannot forget private anxieties and personal griefs, but there is need of collective sentiment associated with the Imperial memorial. We would it were possible for our churches to associate their Sunday services on November 11th with the sentiment and solemn memories the day will inevitably recall.

* *

The death of the Rev. Robert Maxwell King is noted at length elsewhere in this issue, but we would here express our sorrow that a life dedicated to the ministry was so sadly terminated by that dread disease, consumption. Not only was Mr. King a native of the North of Ireland, but, with the exception of a brief two years' ministry in London, he spent his ministerial life in the same Irish sphere of duty. His was never an easy or comfortable lot. He never knew the absence of those straitened circumstances which make the Christian ministry for many devoted men an arduous and painful pilgrimage. Yet with it all he was amazingly cheerful, and even when far from well he could be a most entertaining and delightful companion. Many a ministers' meeting has been enlivened by his conversation, and by none will he be more missed than by those who for many years were his fellow-labourers in the ministry. They and many others will join in sympathy for his sorrowing relatives and friends.

We have received a very helpful suggestion which we have pleasure in passing on to our readers for their approval and support. It is to the effect that we should prepare and publish for 1924 a Non-Subscribing Presbyterian Almanack, suitable for hanging up on the walls of our houses. It will contain illustrations of our churches, etc., and speak of our different activities as an organised Christian community. Incidentally, while it will serve to remind our own members of their spiritual heritage and fraternity, it will also make these things known to our outside friends. We propose to make it self-supporting, and the cost of it will be in inverse ratio to the number of copies our readers can get sold. At any rate, it will be produced at a rate which will make it possible for the poorest to purchase a copy. The Rev. A. L. Agnew, B.A., to whom we gratefully owe the suggestion, has kindly offered to co-operate with the Editor in the work of preparation. To him should be sent at 8 College Park S., Belfast, any blocks which are available to illustrate our church buildings. These should reach him as above as early as possible.

* *

The United Kingdom Band of Hope Union Conference held in Belfast proved a great success, and the visitors from across the water were loud in their praises of the very generous hospitality they had received from their Irish hosts and hostesses. The best of feeling characterized the meetings and should prove a good augury of valuable work in the future. Unfortunately our own meetings held at the suggestion of our English delegates were not as successful as we could have wished, although they themselves were well pleased with their reception in country and city. Perhaps, had they been better known to most of our people their audiences might have been still larger.

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Young People's Page.

ALL SAINTS' DAY.

While we are sure that the celebration of Hallowe'en which closes the month of October is not likely to be overlooked by young people in the North of Ireland, we are not so certain that All Saints' Day, which falls on November 1st, will receive fitting recognition. Yet it is that day which made the preceding evening of importance, just as, for example, in some countries Christmas Day has been responsible for rejoicings which take place on the evening before. It is then that German children give expression to their feelings of pleasure and frolic at the coming of Christmas. The Christmas tree is lighted up, its laden branches relieved of their presents, games of various kinds indulged in. All these things fitly fall on the evening which precedes Christmas Day, but it is the latter which is the more important and has the greater significance.

Such is also the case with Hallowe'en. It is a time for youthful merriment and frolic, but without the following day of All Saints it would never have been singled out for such attention. Let us then think of All Saints' Day and try to realise its importance for all of us. It cannot better be told than in the words of a great Unitarian poet, James Russell Lowell. He has a charming poem which tells why he always celebrates All Saints' Day :—

One day of holy days the crest
 I thought no Churchman love to keep,
 All Saints! the unknown good that rest
 In God's still memory folded deep.—
 The bravely Dumb that did their deed,
 And scorned to blot it with a name—
 Men of the plain heroic breed
 That loved heaven's silence more than fame.
 Such lived not in the past alone
 But tread to-day the unheeding street,
 And stairs to sin and famine known
 Sing with the welcome of their feet;
 The den they enter grows a shrine
 The grimy sash an oriole burns,
 Their cup of water warms like wine,
 Their speech is filled with heavenly urns.

It is not difficult for any attentive reader to enter into the spirit of All Saints' Day or to understand why the Christian Church for many centuries has honoured that day. The great and

good and heroic are not alone those whose names appear in our history books or whose deeds are sung in their nation's songs. Many such men and women have been unknown and unnoticed, yet their exploits have blessed and enriched the world. Hence, while the known and famous saints received each some special day of celebration, was it not a fitting thing to set apart a day when all others might receive their meed of praise and their tribute of gratitude?

That is, then, the object of All Saints' Day—to turn our thoughts and tune our praise to the obscure and humble men and women who responded to the call of duty, who obeyed the promptings of conscience, and who without recognition struggled and endured for the sake of truth and righteousness. Such were members of our own Church, contending in difficult days for religious and civil liberty. Such, too, were found in all Churches and all countries living in accord with divine intimations of duty and loyalty. We forget all trifling divisions when we enter with true sympathy into the spirit of All Saints' Day, for then we feel God has made one all who endeavoured to do his will and to further his far-reaching purposes for men. Hence, to all the saints of every age and clime we gladly and gratefully tender our heartfelt homage.

Patriotism.

Patriotism is that quality of heart and mind which unites individuals in the service of the common weal. It is true family instinct operating in the larger life of the local community, and of the nation. National dignity it upholds. National egoism with its empty mouthings it contemns. Imbued with its spirit the citizen cheerfully accepts the reasonable burdens and responsibilities of his citizenship. These responsibilities patriotism leads him to conceive of in no narrow sense but as extending ultimately to his relationship to every member of the nation. It conjures a vision of the national future, wide as the possibilities of human betterment.

J. McA.

Temperance Notes.

Last month we began to describe the attempt of the young nations of Europe to realise some of the ideals for which youths are so keen; and promised to show their bold attempts to abolish drink entirely from their borders. We instanced Czecho-Slovakia. To continue:—

ESTHONIA.—The prohibitionists, who are many, are chiefly engaged in educational work and are not pressing the question of a referendum at the moment. But within three years from now the matter will be raised as an election issue. The people are sanguine of success. At the University they have commenced a scientific investigation of the effects of alcoholism, and good progress is being made in the same direction in other educational institutions. The Temperance and Prohibition workers are co-operating with the same workers in Latvia and Lithuania.

LATVIA.—This nation deserves watching by all temperance enthusiasts; for she is facing her difficulties with great courage and determination. War-time prohibition was decreed here under the Czar, but later followed by a State sale of alcoholic liquors to raise revenue. But Prohibition activity has greatly increased, added by two important factors—universal suffrage and Local Option. Prominent men and women of the new Republic have allied themselves in the fight against alcoholism, the forces comprising former Mayors of Riga, Government officials, influential business men and many industrial leaders.

LITHUANIA.—Much good work is done here by the Catholic Total Abstinence Society (it is a Catholic country). The immediate aim is to educate the electors so that in their National Parliament they may secure a majority in favour of Local Option over all intoxicating liquors, and National Prohibition for spirits.

The chief reason the above three Baltic States are uniting the efforts against alcoholism is to enable them to be better able to resist the pressure of the liquor producing countries. That is what we are chiefly up against—those engaged in the trade from the Capitalists to the men behind the bar. The greatest volume of noise expressing concern for the liberty of the individual is from these. That Prohibition is an attack on the liberties of the democracy is stupid... for it is the democracy that is deciding for Prohibition where Prohibition is being decided for. Remember it is the brewer and company that object to Local Option, and object to it because it gives the people too much power or too much say in the matter!

P. G.

What Does Non-Subscribing Presbyterianism Stand For?

If you do not subscribe to a creed, what is it your Church represents? Surely, the Grace of God in one's life; the Power of God in one's work; the Joy of God in one's play; the Peace of God in one's rest; the Wisdom of God in one's thought; the love of God in one's heart; the Beauty of God in one's dealings with others!

THE COUNTRY FAITH.

Here in the country's heart,
Where the grass is green,
Life is the same sweet life
As it ere hath been.

Trust in a God still lives,
And the bell at morn
Floats with a thought of God
O'er the rising corn.

God comes down in the rain,
And the crop grows tall—
This is the country faith,
And the best of all.

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MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamphlet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

Applications for copies are invited, and should be addressed to

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The Inquirer

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

Founded 1842.

Editor,

REV. W. G. TARRANT, B.A.

The PRESIDENT OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION (Mr. C. Sydney Jones), speaking at Newcastle, in November, "gladly recognized the increase of dignity and influence for our whole Movement resulting from the way in which *The Inquirer* is now being prepared and Published."

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Pages from the Past.

VI.—THE REMONSTRANTS.

Sir,—The Remonstrants thought it unnecessary to be present at the adjourned meeting of the Synod held at Cookstown; they sent an address, however, complaining of recent legislation. They stated that the question between them and their opponents was briefly this—"whether Ministers and Licentiates should be allowed in the future to inculcate those views of Christian doctrine which in their own consciences they believed to be true. They indicated the only terms on which the threatened rupture could be avoided, viz., that the overtures of 1828 inaugurating the new 'heart probing' system should be repealed and that the Code of Discipline of 1825 should, in cases of Licence and Ordination, retain its position, with the latitude it allowed, and be acted upon in all good faith."

Such a concession as all this would imply was not to be expected.

The practical reply to the proposals offered at Cookstown was the re-appointment of a Committee of Theological Examiners, empowered to continue correspondence with Prof. Ferrie, and if not satisfied with the explanations he might give, to withdraw their students from his classes, which we have already seen was done. The Rev. Wm. Porter, having tabled this address, formally resigned the office of Clerk of Synod, which for a number of years he had held with much acceptance, and withdrew.

The Remonstrants now thought it necessary to prepare for organising themselves into a Church. For this purpose they held a preliminary meeting in an upper room in the Royal Hotel, Belfast. This meeting was attended by the seventeen ministers who afterwards formed the Remonstrant Synod and many influential friends. At this meeting Montgomery spoke, deploring that they had not seceded the year before, by which procrastination they had lost several ministers and congregations, declaring

the intention of certain brethren to secede as one man, but asking the brethren present to weigh well the consequences to their families and themselves, before taking finally this perilous course. The Revs. John M'Cance, of Comber, John Orr, Portaferry, and Robt. Orr, Killead, who were present, did not recognise the urgency of the reasons that called for separation, but with their exception every minister present, notwithstanding the odium connected with the act and the unpleasant consequences that were likely to follow—followed the example of the 'Bold Leader.'

That memorable day, as Montgomery afterwards said, was the "day of our birth." But the organisation could not be constituted all at once. Certain pecuniary interests had to be adjusted in connection with the Incidental Fund. The position of the Remonstrant ministers had to be determined. A formal separation from the old ecclesiastical connection had to be made individually by ministers and congregations.

To accomplish the first a Conference of Remonstrants and Ministers of Synod met in Belfast on 9th December, at which an arrangement substantially just was arrived at. The situation of the Remonstrant Ministers was not exactly satisfactory with regard to *Regium Donum*. The first arrangement proposed was that the Moderator of the General Synod should certify to Government for the Remonstrants, as he had been accustomed to do for the Antrim Presbytery, but the Synod insisted that the Moderator in so doing should have the right of making such representations to Government as the circumstances of any case might require. But, as dissensions between Synod and Remonstrants in particular congregations were anticipated, the plan was felt to be altogether impracticable.

In a short time Montgomery proceeded to Dublin and had an interview with Lord Chancellor Plunket and other important officials, on the subject, and after some deliberation and difficulty a Government Grant of

Regium Donum was secured for the Remonstrants on the same terms as those on which *Regium Donum* was granted to the Synod. But a certificate from their own Moderator guaranteeing the claims of each particular minister and congregation was required.

As to Presbyteries—that of Armagh, at a meeting held in Banbridge, among other resolutions passed by a majority, determined “that the Presbytery should separate from the Synod as a body retaining the name, record and privileges of the Presbytery of Armagh. On October 13th at Market-hill a similar resolution was carried by a still larger majority—14: 10. On November 14th the Remonstrant ministers of Templepatrick Presbytery, with the Rev. Wm. Porter who, with his congregation of Limavady, had, withdrawn from the Presbytery of Strabane, met at Cairncastle and constituted themselves “The Remonstrant Presbytery of Templepatrick.” The Remonstrants of Bangor Presbytery followed next in January, 1830. Montgomery, of course, was their leading spirit. At a meeting held in Greyabbey, necessitated by certain very high-handed proceedings taken by ministers of the General Synod with reference to this Congregation, Montgomery proposed the resolution of formal separation from Synod, taking a most favourable view of the Code of Discipline as conserving the liberties traditionally allowed to congregations; and in consequence the resolution assumed this form:—“That the General Synod of Ulster having departed from the fundamental principles of Protestantism—broken the solemn contract made with us when we became members of it, and departed from its own Code of Discipline, we hereby dissolve our connection with that body and unite ourselves in the bonds of Christian fellowship, under the designation of ‘The Remonstrant Presbytery of Bangor’: and that Synod’s Code be our guide in matters of Discipline.” (Crozier, page ?68).

J. KENNEDY.

“Outlines of the History of Presbyterianism in Ireland.”

III.

THE FATHERS OF PRESBYTERISM.

In the year 1621, the town and parish of Carrickfergus obtained the services of an eminent Puritan Minister, from England, the Rev. Jas. Hubbard. He had been, for some time, a clergyman of the Episcopal Church, near London; but he resigned his charge, from conscientious motives, and became Pastor of a Non-conformist congregation in the Borough of Southwark. Being there exposed to constant annoyance and dangers, through the growing intolerance of the Established Church, he resolved to settle in Ireland; and having obtained encouragement from his former friend and fellow-student, Sir Arthur Chester, he took up his residence in Carrickfergus. Accompanied by many of his English friends, and attended by the Scottish settlers of the town and neighbourhood, Mr. Hubbard had a considerable congregation, amongst whom he officiated as the regular Protestant Minister of the parish, under the sanction of the Bishop of Down and Connor, but without using the Liturgy or observing the forms and ceremonies of the Episcopal Church. His valuable ministry, however, was of short duration, being terminated by his death, in less than two years after his appointment; and many of his English friends, dispirited by the event, returned to their native country.

Mr. Hubbard was succeeded in Carrickfergus by the Rev. James Glendinning, a Scotchman, who had for some time officiated as Incumbent of the Parish of Coole or Carnmoney, in the same neighbourhood. He was a weak, fanatical, declamatory preacher; and entirely disqualified, either by attainments or discretion, to occupy any ostensible position in the Church. He was therefore induced, on the death of Mr. Calvert of Oldstone, to

become Pastor of that rural district, where he created an excitement which I shall have occasion to notice in its proper place.

The next and most important minister settled in Ireland, about this period, was the Rev. Robert Blair, who was a man of eminent abilities and learning, and had been, for some time, a professor in Glasgow College. That situation, however, he magnanimously resigned, on the appointment of Dr. Cameron, as Principal of the University, with the view of bringing it under the influence of Prelacy. Mr. Blair came to Ireland on the invitation of Lord Claneboy, concerning whom a few sentences may not be unacceptable. James Hamilton was a Scotchman of respectable family, and towards the close of the 16th century, he settled in Dublin, ostensibly as the Superintendent of a School, in partnership with one James Fullerton, but, in point of fact, as the confidential agent of James I., then King of Scotland, who was desirous to obtain the interest of an Irish party, in order to secure his accession to the English throne, on the death of Elizabeth. Hamilton and Fullerton were both men of great learning and talent; and, on the establishment of Dublin College, by the Queen, they were elected amongst its earliest Fellows. In that situation, Hamilton acquired great reputation; and had the honour of having, as one of his pupils, the learned and amiable Ussher, afterwards the celebrated Archbishop of Armagh. On the accession of James I., that prince did not forget his faithful agents. Fullerton was knighted, made a member of the royal household, and obtained valuable grants of land in the County of Donegal. Hamilton was sent into the County of Down, where he was put into possession of considerable estates, and became a useful agent in forwarding the King's plans of colonization. In a short time, he obtained the honour of knighthood, and afterwards a patent of nobility, as Viscount Clandeboy. His estates descended in his

name until, in the last century, they became vested in two sisters, who were co-heiresses. The elder of these was the mother of the persecuted patriot and genuine Presbyterian, the late Venerable Archibald Hamilton Rowan, of Killileagh; and the younger sister was the mother of the first Lord Dufferin, who also obtained the revived title of Clandeboy.

Being himself, therefore, a Scotch Presbyterian, the original Lord Claneboy naturally supported his own countrymen and his own Church; and, consequently, a man so eminent as Mr. Blair was heartily welcomed in Ireland, where he arrived in the year 1623. His own account of his visit and settlement is both graphic and interesting. 'When I landed in Ireland,' said he, 'I met some men coming from their cups, and all things smelled of rampions (wild garlic), that my prejudice was confirmed against that land; but, travelling next day towards Bangor, I met with so sweet a peace and so great a joy, as I behoved to look thereon as my welcome thither. Retiring, therefore, to a private place, I prostrated myself on the grass, to rejoice in the Lord, who proved the same to me in Ireland which he had been in Scotland. Nevertheless, my aversion to a settlement there continued strong; and, when my noble patron renewed his offer, I was very careful to inform him, that I could not submit to the use of the English Liturgy nor Episcopal Government. 'I know all that,' said he, 'but I am confident of obtaining for you a free entry.' I accordingly preached in Bangor, three Sundays, by invitation of Gibson, the sick incumbent; and several of the aged members of the congregation came to me, in the name of the whole, said they were edified by my doctrines, entreated me to remain, and promised, if the patron's offer of maintenance was not large enough, they would willingly add to the same. On the call of the people, I laid great weight; and Gibson, the dying man, did in several ways encourage me. He was Dean of Down; but professed

great sorrow for having accepted the office. He strongly condemned episcopacy ; and charged me, in the name of Christ, and as I expected a blessing on my ministry, not to leave the good way whereon I had begun to walk. He then drew my head towards his bosom, with both his arms, laid his hands upon my head and blessed me. Within a few days after he died and my admission was accomplished in the following way.

‘The Viscount Claneboy did, on my request, inform the Bishop (Echlin) how opposite I was to episcopacy and their Liturgy ; and, at our first meeting, I found him yielding beyond my expectation. He said, ‘I hear good of you, and will impose no conditions on you ; but I must ordain you, else neither you nor I can answer the law nor brook the land.’ I answered him, that his sole ordination would utterly contradict my principles ; but he replied both wittily and submissively, ‘Whatever you account of episcopacy, I know you account a Presbytery to have a divine warrant. Will you not then receive ordination from Mr. Cunningham (of Holywood) and the adjacent brethren, and let me come in among you in no other relation than a Presbyter ?’ This, I could not refuse ; and so the matter was performed on the 10th of July, 1623.’

From this narrative it is evident that the Bishop was a wise and tolerant man, who was more anxious to promote the cause of truth, than to maintain the exclusive power of his Church. It is probable, indeed, that being a Scotchman, he was a Presbyterian at heart, and very little concerned about forms of ecclesiastical discipline and modes of worship, so long as he was permitted to enjoy his own comfortable revenues in peace. He was the founder of the Echlinville family, in the County of Down—a family always distinguished by amiable dispositions, if not gifted with the worldly prudence of their venerable ancestor.

Of Robert Blair, one of his contemporaries says, ‘he was a man of notable constitution, both of body and mind : of a majestic, awful, yet affable and amiable countenance and carriage ; thoroughly learned, of strong parts, deep invention, solid judgment, and of a most public spirit for God. His gift of preaching was great ; and he often spent days and nights in prayer alone, and with others.’ There can be no question but the zeal, the piety, the intrepidity, and the great moral excellence of this eminent man, largely contributed, as we shall afterwards see, to the establishment of the principles of Christian liberty in Ulster. He laboured indefatigably, in conjunction with Cunningham, of Holywood, for the diffusion of Presbyterianism, in the north-eastern districts of the County of Down ; and soon found an influential and valuable fellow-labourer in the same quarter.

This was James Hamilton, nephew of Lord Claneboy, who had been educated for the ministry in Scotland, but had for some time filled the office of agent to his uncle. Blair duly estimated his talents and virtues, and saw, moreover, the weight which a man so connected would add to the good cause which he had so much at heart. ‘I therefore,’ says he, ‘invited Hamilton to preach in my pulpit in his uncle’s presence, who till then knew nothing of the matter, for we were afraid his Lordship would not readily consent to part with so faithful a servant ; but, having once heard his nephew, he did put more respect upon him than before, and had him ordained by Bishop Echlin, in the year 1625, to the holy ministry, at Ballywalter, where he was both diligent and successful. And, notwithstanding he had many temptations to join episcopacy, and might easily have obtained great promotion in that way, yet the Lord did graciously preserve him from being ensnared by those baits, and made him very instrumental in promoting his work.”

Such were the Fathers of Presbyterianism, in Ulster—humble, zealous,

faithful, pious men, who, in obedience to the dictates of conscience, gave up home, kindred, convenience, and earthly support, to find an asylum for what they believed to be truth, and knew to be liberty, in a country and amongst a people, poor, uncivilized, and disunited. Let us think what we may of their religious opinions and calvinistic austerity, we cannot fail to admire and to venerate their stern integrity, their noble sacrifices, their Christian devotedness, and their exemplary lives. I am proud of belonging to a church founded by such men, without the countenance and support of earthly power—a Church based upon the affections of the people, and designed to secure their liberties—a Church composed of members voluntarily associated for religious exercises, with no head but the Lord Jesus Christ; and no recognized creed but the Sacred Scriptures—a Church which, in its original principles, I believe to possess the only elements of a Church universal!"

[To be continued.]

The Problem of Evil.

The puzzling thing about the "Problem of evil" is that anyone should think that it exists. One might as well speak of the "Problem of Darkness." The truth of the matter is that Good and Evil are relative terms, just as light and darkness are.

It might be possible by a vivid stretch of imagination to conceive of a world in which no darkness, no shadow, was present, but in that case Light would be a very different thing to Light as we know it. Such a world would appear flat and uninteresting, for it is the presence of shadows (or darkness) which gives things their form and causes the features of any object to stand out. In a world devoid of shadows the delicate tracery of a beautiful piece of carving would be imperceptible, save to the sense of touch.

In the same way, if Evil were abolished from the world. Good, as we

know it, would cease to exist. Life would become dull and monotonous, for, since there would be no temptation, there could be no virtue in doing right. The inward feeling of satisfaction, which is the natural result of a good act, could no longer enter into our hearts, since it would be impossible to do wrong. Evil serves to throw goodness into bold relief just as the shadows in a carving throw up the high lights.

Evil, then, is one of the component parts of life as we know it. Our duty is to combat it at every turn to keep our lives pure, just as we should bring the sunlight into the dark corners of our dwellings to make them sweet and clean, but we cannot hope to abolish it from the world. It is part of life itself.

The Moral Basis of the League of Nations.

The lecture delivered by the Rt. Hon. Robert Cecil under the above title—the Essex Hall Lecture of 1923—is now issued by the Lindsey Press in very attractive form. It deserves to be, and we trust it may be, very widely read. The moderate cost, one shilling per copy, can only be barely sufficient to cover the cost of printing. For, in addition to the Lecture itself, which is worthy of the thesis of the distinguished lecturer, there is a very valuable appendix by the editor, Dr. S. H. Mellone, which sets forth "The Work of the League of Nations." In recent days so much turned upon the action and possibility of action of the League of Nations that it is exceedingly helpful to have at hand such a work of ready reference. If, for example, the question arises, as it inevitably does from time to time, what has the League actually done, reference may be made in the section of the Appendix to the "Political and Economic Settlements" made under the aegis of the League.

As regards Lord Robert Cecil's contribution, we can speak of it in unqualified terms of praise. He rises to

the height of his great argument and makes out an unassailable position for the moral need and bearing of such a League. The thesis which was largely responsible for the war—that the State as such rises, especially in times of emergency, above moral considerations and needs only to consider the promptings of self-preservation—is adequately dealt with. He points out that the League might have force behind its enactments, but upon this chief reliance must not be placed. As he puts it: "We aim at a universal agreement among the nations, to which all nations should be committed in principle, working not by force, but by the operation of the public opinion of the world as the requisite sanction." He shows that we have really achieved this aim in our civil and communal life. Only outwardly are our police and law the real regulators of life and its activities. "The great weapon of the law in a community such as ours, for example, is not physical coercion or punishment, but the disgrace which disobedience to the law brings upon the offender." Hitherto, this has had no counterpart in the relations of nation with nation. There has been no stigma of reproach attaching to a nation guilty of disorderly conduct. But moral reprobation and the moral inhibition of society can be, and should be, so employed, that it will be as morally disgraceful for a nation to disturb the peaceful operations of international bodies, as it is now esteemed by right minded persons in the intercourse of individuals. This moral leverage it is the object of the League to secure and strengthen, and its fitting fulcrum is a strong and moral public opinion. We commend Lord Cecil's sane and studied argument to thoughtful readers, and consider the printed form of the lecture would be an admirable instrument in the hands of branches and members of the League of Nations Union. Such a branch is now in existence in Belfast, and friends of the League of Nations cannot do better than enrol themselves as members, and help in the circulation of the above lecture.

Reports.

Unity Guild.—The Winter Session opened well, with a large attendance, especially of young people, at the Central Hall on 10th October. While the reception by the President and Mrs. Fripp was in progress, tea was served and a guessing game took place. Everyone was provided with a picture postcard representing some well known place and the object of the competition was to locate as many of the places as possible. The most successful competitor was Miss Norah Neill, who carried off a small framed picture by way of prize. This was succeeded by a musical game, the object of which was the identifying certain airs a few bars of which were played on the piano. Mr. D. Lockett displayed the greatest ingenuity and was awarded with a book of songs. The remainder of the evening was given up to dancing which everyone enjoyed to the full, appropriate music being inspiringly played by Miss May Sparrow. During the evening, Miss Eva Sparrow contributed songs which were highly appreciated.

* * *

Belfast : First Church.—It is gratifying to record the fact that last month a Branch of the League of Unitarian and Other Free Christian Women was started under very encouraging conditions. Officers were appointed as follows:—President: Mrs. Rossington; Hon. Treasurer: Miss Crozier; Hon. Secretary: Miss E. Ritchie. It was decided to meet fortnightly in the Central Hall, a Debating Society meeting to alternate with a Sewing Circle. The first meeting of a debating character was held on October 18th, when the President read a paper on "The Practical Working of the League" before a good and representative audience. The points raised in the paper led to a very helpful discussion. Afterwards tea was served, this being kindly provided by Miss Crozier and Mrs. A. Hunter, who were the hostesses for the occasion. Already there is a

membership of thirty, and this number is likely to be increased as the nature of the new organisation becomes more widely known. The membership fee was fixed at half-a-crown per annum, and the Hon. Treasurer and the Hon. Secretary will be glad to receive the names and subscriptions of intending members. The next meeting will be held on October 31st for sewing purposes, and then the hostesses will be Mrs. Boyd and Miss Arbuckle.—The evening services of the Church during September and October were particularly well attended, the last of the Minister's Special Sermons on "Popular Fallacies" attracting a congregation of over 400 people. The evening service on the occasion of the Harvest Festival proved embarrassingly attractive, for it proved impossible for all who wished to enter the Church. After all available chairs were placed in the aisles, and persons were obliged to stand in the galleries, the church doors had to be closed and people turned away. The number of coins in the collection was 779. It is noteworthy that this was the seventeenth successive Harvest Festival which the present Minister had conducted in the First Church. The music at all the services was very well rendered by the organist and choir, and the attractive "Creation" selections in the evening were greatly appreciated by the crowded congregation.

* *

Belfast : Mountpottinger.—The first meeting of the Mountpottinger Branch of the Women's League was held in the Schoolroom on Wednesday, October 3rd, 1923, Mrs. Johnston taking the chair at 8 p.m. In response to 70 postcards sent out to the women members of the church 26 responded. Mrs. Davies, of Comber, and Mrs. Rossington, described the work of the Women's League in England, showing how its branches do valuable work for the churches and how useful such societies could be in Ireland, especially in drawing together the women of our churches. Mrs. E. R. Jackson read extracts from Branch reports showing

how small numbers were no deterrent to good work. She also spoke of the Fellowship work and showed its value in following up and keeping in touch with those members of the church who removed from the neighbourhood or those who were not within reach of a church of their own denomination, by means of the monthly letter issued by the League, Unitarian literature, or a personal friendly letter. A Junior League was also formed and meetings will be held on Mondays at 3 and 7 p.m.—Memory unrefreshed is at times apt to play tricks with us, and apparently such has been the case in connection with our last report as since publication it has been pointed out that in one particular our statements were not wholly correct. From a well-informed quarter we learn that our Minister's immediate predecessor (Rev. J. Worthington, B.A.) had his son baptised in the Church somewhere about 15 years ago, so that the event recorded in last issue was not so unique as we had believed.—On Sunday, October 7th, we had the pleasure of hearing Rev. A. Davison (Dromore) in the pulpit after the lapse of several years, as he had persuaded our Minister in his capacity as Moderator to take the Harvest Services at Dromore.—By the time this issue is in the hands of our readers the Congregational Socials which were so much appreciated last winter will have been resumed under the auspices of the newly-formed branch of the Women's League.

* *

Ballycarry.—Harvest Festival Services were held on October 21st. The morning service was conducted by the Minister. The preacher in the evening was the Rev. S. E. Bowen, of Crumlin. Special music was rendered by the choir, who were under the able leadership of Mr. W. Campbell, of Whitehead, who presided at the Carnegie Organ. Mr. Campbell's services as musical conductor and organist are greatly appreciated by the congregation. The church was beautifully decorated and at both services it was filled.

Ballyhemlin.—Harvest Thanksgiving was held on Sunday, October 7th. The church was crowded. The preacher was the Rev. John Barron. Devoted workers had made the decorations very beautiful, and Mr. Evans, organist of Trinity Church, Ballywalter, once again kindly gave his services. A very good collection was taken up.

* *

Cairncastle.—The Harvest Thanksgiving Services were held on Sunday, October 21st, at 4 o'clock, and on Monday, October 22nd, at 7 o'clock, and were very well attended. The preacher on Sunday was the Rev. A. M. Bell, of Ballyclare, and on Monday the Rev. E. I. Fripp, of All Souls', Belfast, and everyone who had the privilege of hearing them was deeply impressed and delighted. Mrs. James C. Tweed played the organ at both services; it is always a pleasure to hear her sympathetic leading of the harvest hymns, carols and anthem, not to speak of the voluntaries. The anthem was by George Belcher—"The eyes of all wait upon thee"; and the soprano solo was taken by Miss Mary Buchanan. The Sunday School children sang a carol "Harvest Home," very sweetly. The church, as usual, looked very beautiful with many overhanging festoons of golden ivy and flowers, fruit, vegetables, corn and plants in great profusion. There were about twenty decorators on Saturday, and one of the Sunday School scholars had gathered and made a chain of "buckies" 80 feet long. The congregation was very pleased to see a large party of Larne friends present under the care of Mr. Samuel Magill, whom it is always a pleasure to see. The offertories were for missionary and church funds—the former being the Ulster Unitarian Christian Association and the British and Foreign Unitarian Association.

* *

Clough.—The harvest thanksgiving services were held on Friday evening and Sunday morning and evening, September 21st and 23rd. The church

was beautifully decorated by the ladies of the congregation, with grain, corn, flowers, fruit and vegetables, gifts from members; and, as usual, a magnificent array of flowers and plants was kindly lent by George Allen, Esq., Mountpanther. The weather was favourable, and large crowds flocked to the services. On the Friday evening the preacher was the Rev. John Begg, of Downpatrick, who delivered an excellent sermon on the appropriate subject of "Harvest-home," which was highly appreciated. On Sunday morning, the service was conducted by the Minister. On Sunday evening, the Rev. J. Glynne Davies, of Comber, officiated and preached a very eloquent and inspiring sermon to a large and appreciative audience. Miss L. Russell, of Ballylough, was the soloist who contributed to the success of the services by her melodious voice and excellent rendering of "Thanksgiving" and "How lovely are Thy dwellings." The services were exceptionally well attended and the congregational singing was hearty. Mrs. Cusack and Miss J. Donnan presided at the organ.—On Tuesday night, October 16th, Mr. Thomas C. Robinson, of Tobercorn, a promising young member of our church, left Belfast on his way to New Zealand to join his brother. Our congregation met after service on Sunday, October 14th, to bid him good-bye and wish him good health and every success in the far South.—As a congregation, we have lost heavily through emigration recently, yet it is gratifying to know that some of our colonial churches have already benefitted thereby.

* *

Downpatrick.—Downpatrick First Presbyterian Non-Subscribing congregation's annual harvest thanksgiving was held on October 7th. Adorned with the fruit and flowers of field and garden, the hallowed old church wore an aspect of rare beauty. Appropriate sermons were preached by the Rev. John Begg, the lately appointed minister. These festivals always draw in a number of people who do not often

attend church. This year the harvest has been a fairly good one, in spite of gloomy predictions, and the duty of giving thanks is obvious. Time was when each farmer gave a harvest supper in his own home, at which all his workpeople were present. Then, however, there were not many thanksgiving services in the churches, and these now seem to have taken the place of the old-time custom. Larger congregations than usual at both services testified to the ability and popularity of the preacher, who took for his morning subject "A message of harvest days to the faithful and brave"—Ruth ii. 9; and evening, "Nature's parable"—Matt. xiii. 18. The choir, under the leadership of Mr. Ernest Naylor, rendered excellently the anthem, "O how amiable are Thy dwellings" (Maunder), and the singing generally evoked much praise from the visitors. The very effective decoration scheme was due to the skilful help and guidance of the Misses Jordan, Dickson, and Stewart, Mrs. Newman, Mrs. Begg, Mr. J. F. Cochrane, and other church workers. Hearty thanks are due to kind friends who contributed gifts for decoration and to those who assisted in the praise.

* *

Dromore.—The beautiful old Unitarian Church here has lately undergone extensive repairs, which were carried out entirely at the expense of its own people, and by direction and supervision of one of its members, Mr. George Hobart, C.E. The harvest thanksgiving services were held on October 7th, and conducted by the Rev. Matthew Watkins, of Mountpottinger, who was the preacher. Both services were well attended. In the evening about 700 were present, a number being unable to gain admission. The sermons were most inspiring and uplifting. The church was beautifully decorated for the occasion, and the music under the direction of Mrs. Ruddock, who is organist, was of the best. Two very kind friends, Mr. D. Irvine and Mr. Parkes, of Belfast, helped greatly with solos, etc. Rev.

Alfred Davison, formerly of Manchester, has now been the devoted Minister of Dromore Unitarian Church for over 23 years, and is much loved by his people; and it is noteworthy that the rector of the Cathedral here made the request that the Unitarian Sunday scholars should join his own in their annual excursion, which they did.

* *

Glenarm.—At a meeting of the congregation held on Sunday, 28th October, after Divine Service, regret was expressed at the death of the Rev. R. M. King, and a letter of condolence directed to be sent to Mrs. King. Mr. King was minister here from 1888 till 31st August, 1894, this being his first ministerial settlement. A resolution of sympathy with the relatives of the late Mr. David Morrow, The Mill, was also passed. Mr. Morrow, who had been in failing health for some years, was a member of one of the oldest and most respected families connected with the Glenarm congregation. A large and representative gathering followed his remains to their last resting-place in the Old Meeting House Green. Prior to the interment, which took place on Sunday afternoon, 28th October, his minister conducted a short service in the Meeting House. We tender sincere sympathy to his relatives in their bereavement.

* *

Holywood.—The Church Guild opened its third session on Tuesday evening, October 2nd, with a tea and social gathering, and the young people spent a very happy time with music, games, and a competition in "broken proverbs" arranged by Miss Magill. During the evening a short business meeting was held at which the officers for the year were elected and other necessary business transacted. Mr. W. H. Niall Nelson was elected president, Mr. Wm. Patterson, Vice-President, Miss Magill, Hon. Treasurer, and Mr. J. M'Nair, Hon. Secretary (re-elected). Mrs. Robinson (retiring Hon. Treasurer) made a statement of the Guild's finances which showed that, after spending over £16 in start-

ing a lawn tennis club, there was a substantial balance to the good.

The Harvest Thanksgiving Services were held on Sunday October 28th, with the customary musical service on the following Monday evening, and were of a very successful character. The newly re-decorated church was beautifully adorned for the occasion. Special music was sung by the choir under the direction of the organist (Mr. W. J. Harvey) and there were large congregations at all the services, especially on Sunday evening, when the building was packed, and forms had to be placed in the aisles to accommodate the people. The services on Sunday were conducted by the minister (Rev. Edgar Lockett) with the exception of the afternoon services for the children, which was kindly taken by Mrs. Eustace Thompson (Cairncastle) who gave a suitable address to the scholars. The visit of this lady, who in former days was a very devoted worker in the Sunday School here, was greatly appreciated. The church was well filled again on Monday evening, when a largely augmented choir rendered a Harvest Cantata, as well as other suitable music. The services were conducted by the Rev. A. L. Agnew, B.A. (York Street, Belfast) who gave an appropriate and characteristically vigorous address. As at the similar service last year, Mr. M'Bratney (accompanist to the Belfast Philharmonic Society) presided at the organ, and our thanks are due to him for his much appreciated and voluntary services, and also to our own organist and choir, and the ladies who decorated the church, for the good work they put in to render those popular services the success they proved to be.

* * *

Larne and Kilwaughter.—On October 4th, Kilwaughter Castle and grounds were en fete. Madam Valensin, the owner, had invited the pupils in attendance at the Countess Balzani and Agnew Memorial Schools, with their teachers and the manager, to a pic-nic. Needless to say, the invitation was cheerfully accepted. Early in the

afternoon, the full strength of the schools had gathered on the spacious lawn in front of the castle, where they were graciously received by the family in residence. The scene was indeed exhilarating. The Union Jack floated gracefully from the great tower, the lawn was dotted by groups of happy youths and maidens—some of very tender years, and all enjoying the games, etc., beloved of young folk, under the care and direction of their teachers and the genial superintendence of their hostess, her husband and her daughter. The weather was magnificent, the tress here and there showing autumnal tints, and the sun shimmering over the lake with its graceful swans, all combined to form a picture of loveliness not easy to be surpassed. In due time, tea, with what our American cousins would call "luxurious fixings," was served—a proceeding repeated shortly before leaving. It must not be omitted to mention that prizes in abundance were provided by the hostess, as well as a huge bran tub, containing lovely rewards for all young folk who chose to dive. As the shades of evening began to fall, the Rev. J. Kennedy (manager) voiced the gratitude of all and sundry to the charming hostess, speaking of her as one who wished to do good in every way in her power. Needless to say, the young folk voiced their gratitude vociferously, as they did also in honour of Mr. Valensin and Miss G. Valensin, their teachers, Mrs. Luke (who did the catering most satisfactorily), and the manager. It may be observed that Madam Valensin is a lady who remembers that property has duties as well as rights, and so she encourages education financially. In the same spirit, though married to a member of the State Church of Italy, she is a supporter and legally a member of the ancestral church of the Agnews, and with her husband and daughter has worshipped occasionally both in Larne and Kilwaughter. The celebrated Dr. Cooke in days of yore, when the Synod of Ulster was undivided, said of some he wot of that "as soon as they got wealthy enough to

drive a car they went to worship under Dr. Bruce, but so soon as they became rich enough to drive a carriage they drove on to St. Anne's. We wot of several in Counties Antrim and Down, whose desire to worship with, or at least be seen among, the lords and lacqueys, so overcame their consciences, that they joined the church of the ruling classes—mostly landlords." Madam Valensin sets an example of broadmindedness and true catholicity of spirit.

* *

Laymen's League.—The October meeting of the Belfast Chapter was held in the Central Hall on the 18th inst., R. M. Laird, Esq., presiding over a representative attendance. The Hon. Secretary reported that the Ulster Hall had been definitely engaged on December 9th, 1923, for the annual United Service. The preachers will be the Rev. H. J. Rossington, M.A., B.D., Belfast, and the Rev. E. Savell Hicks, M.A., of our Dublin Church. Further particulars will be issued later. The matter of the combined advertisement on Saturdays in the "Belfast Telegraph" was discussed and instructions to the Hon. Secretary regarding the same were issued. Business of lesser importance was also transacted.

* *

Moneyrea.—Special Services of Thanksgiving for Harvest were held on Sunday, September 30th, and Monday, October 1st. The church was tastefully decorated with the produce of garden and field, which was later forwarded to the Royal Victoria Hospital, Belfast. The Services on Sunday were conducted by the Rev. W. H. Townley-Tilson, M.A., of Grey Abbey, who preached appropriate and inspiring sermons to large congregations. Special harvest hymns were sung, and an anthem by the choir entitled "I will lift up mine eyes unto the hills," the tenor solo being taken by Mr. Robert Ferguson. The service on Monday evening was conducted by the Minister (Rev. A. Whitford).

Newry.—Harvest Thanksgiving Services were held in the above Church on Sunday last, and the attendances both morning and evening were very satisfactory. The preacher was the Rev. G. J. Slipper, whose discourses were appropriate to the occasion, and much appreciated. The church was beautifully decorated by the Misses Warnock, Mrs. Slipper, Mrs. Henning, Misses Mitchell, and Mr. J. Thompson. The musical portion of the service in the evening was of a very pleasing character. The usual harvest hymns were sung, and in addition two anthems—"O Lord, how manifold," and "Seek ye the Lord" were rendered by an augmented choir under the direction of Mrs. Slipper, who presided at the organ. Mr. Walter Alderdice took the solo in the second anthem, and Miss Gordon, of Belfast, sang the solo, "Nearer, my God, to Thee." The services were continued on Monday evening, when the Rev. H. J. Rossington, M.A., B.D. (Belfast), conducted the service and preached the sermon. The anthems, "O Lord, how manifold" and "Praise the Lord, O Jerusalem," were rendered, Mr. Gilbert Adamson taking the solo in the latter, and Miss Gordon again sang. The whole of the services were of a most inspiring character, and the collections on behalf of the church funds were generous. The following sent gifts for decoration purposes:—Misses Warnock, Mrs. Warnock, Mr. and Mrs. Henning, Mrs. Slipper, Mrs. W. Lockhart, Mrs. R. Lockhart, Miss Mitchell, Miss Thompson (Glenhead), Mrs. T. Thompson, the Misses Thompson, Mrs. James Little, Mrs. Rainey (Sandys Street), Mr. R. Gordon, Mr. W. J. M'Cullough, Mrs. Truesdale, Mr. Robt. G. Mann, Mrs. J. Thompson, Mr. John M'Combe, Mrs. Hamilton Little, Miss Crothers, Miss Trotter. The proprietors of the Daisy Hill Nursery kindly lent plants. On October 25th a Sale of Work was held in the Minor Town Hall, Newry, in aid of funds for repairs to the Church. The undertaking was promoted by Mrs. Slipper, assisted by the ladies of the congre-

gation, and was attended with a good measure of success. The stall-holders were:—Work Stall: Mrs. Warnock, Miss Warnock, Miss Sarah Warnock, Miss Eliza Mitchell, and Miss M'Clelland. Farm Produce Stall: Mrs. A. Henning, Mrs. Robert Lockhart, Mrs. James Thompson (Canal Street), Mrs. Isobel M'Cullough, and the Misses M. and A. Lockhart. Refreshment and Cake Stall: Mrs. Slipper, Mrs. R. J. M'Combe, Misses Berry, M. Rainey, Ina M'Combe, Ada Mitchell Jennie Little, Maisie Little, Sadie Cowan, Annie Crozier, Alice Crozier, and Miss Mary O'Neill. The Prizes in connection with the Cake Competition were awarded as follows:—Sponge sandwich—Miss Kerr, Warrenpoint; sultana cake—Miss Corkey, Newry; scones—Miss Gillespie, Trevor Hill, Newry; butter sandwich—Mrs. Hunt, Annvale. The judges were: Mrs. Truesdale, Mrs. Stokoe, and Mrs. W. A. Leslie. Two concerts were arranged for by Mrs. Slipper and were much enjoyed. An enjoyable dance also took place, the arrangements being in charge of Mr. Horace Rigby, and the music being provided by Miss Daisy Locke. Other attractions were:—Barn tub—Miss Weir and Master W. M'Cracken. Nail driving, bean board, and other competitions—Messrs. Andrew Henning, Jas. C. Thompson, Isaac Moore, Joseph Moore, Joseph Mitchell, and Robert Mitchell. The fish guessing competition—a series of 13 questions relating to fish—was won by Miss M'Clelland.

* *

Raloo.—Harvest Services were held in the above church on Sunday, 21st October, at 12 noon, and at 5 p.m. The church was tastefully decorated for the occasion by the Sunday school scholars and members of the choir. Rev. J. M'Cleery preached in the morning, and the Rev. A. L. Agnew, B.A., conducted the evening service and delivered an impressive address on "The harvest is great but the labourers are few." He was listened to with excellent attention, and much appreciated by a crowded congregation. The harvest hymns were sweetly sung

by an augmented choir. Miss Meta Gray presiding at the harmonium. The best thanks of the Committee are extended to all those who helped to make the services so great a success.

I Live Here.

A garden, a perfect mosaic deep green
'gainst the blackest of loam,

Spread out near a little log cabin—
obscure but immaculate home!

I paused to admire—who could help
it?—the weedless expanse near
the door

Where pleased with my pleasant
inspection, stood a "mammy"
of years that are yore.

"A beautiful garden," I ventured.
She cupped a brown hand to her
ear,

"Fine garden," I shouted. "Oh
surely! It ought to be fine—
I live here!"

I went on my way with a sermon as
great as I ever had heard

The highest paid preacher existent
could never have added a word.

Were every human who cumpers the
tiniest spot of the earth

To see the place he inhabits—the work
brain or fingers gives birth—

Stood perfect as e'er he could make it
—dear God what a different
sphere!

Let's borrow our motto from "mam-
my" "It ought to be fine—
I live here."

Gillilan.

*We would ask our Readers to support
our Advertisers, and to mention this
Magazine when obtaining articles.*

Obituary.

THE REV. R. MAXWELL KING.

The Rev. R. M. King died at his home, Hollymount, Whitespots, Newtownards, on October 20th, after a long illness. In May last his Presbytery granted him leave of absence from his duties, as he was ordered by his local medical adviser to get rest and change and special treatment. But he got gradually worse, and died after untold suffering, and indeed agony. He was a native of Belfast, and for some time connected with the "Domestic Mission to the Poor of Belfast," Stanhope Street, and in 1885 entered the Unitarian Home Missionary College, as a student for the Christian ministry, and after the three years' training he became minister of the Glenarm congregation, Co. Antrim, in 1888, where he laboured with acceptance until 1895. He then thought that to take charge of an English congregation would widen his experience, and give him opportunity of extended work, and he accepted a call to Bessels-Green, near Seven Oaks, in Kent. In 1896 he returned to his native land, and was appointed minister of the (old) First Presbyterian congregation, Newtownards, where he remained 27 years. Such opportunities as he had in the three successive charges of which he had the care were not calculated to produce in him enthusiasm. Unfortunately his health was never robust, and many years ago, and before he had been long in Newtownards, his medical adviser insisted on his taking a long rest and sea voyage. He consequently went in a sailing ship to Australia, and was away for over twelve months. Unfortunately he was not cured of his disease, and was never afterwards, up to the time of his decease, free from this trouble which was doubtless a contributory cause of his death. His poor health made it impossible for him to carry on his work in a manner satisfactory to himself, especially in later years, and this fact reacted upon him, and though he held on to his post those

who knew him intimately felt how unequal he was for his work. He was of a kindly nature and disposition, and undertook at times work for which his strength and health were unequal, and the feeling of his best friends was often one of sincere pity for his poor physical condition.

He was twice married. Of the first marriage is a daughter, who is married and resident in America. Of his second marriage there are two daughters and two sons; and to his widow and family the sympathy of all who know them will be heartily extended.

The Rev. W. H. Townley-Tilson, who had been responsible for the Sunday services in Newtownards during Mr. King's absence, held a memorial service in the School on Sunday, October 21st, and made sympathetic reference to the death of Mr. King.

The funeral took place on October 22nd, and was very largely attended. The service in the house was conducted by the Rev. W. H. Townley-Tilson, M.A., of Grey Abbey, and Rev. Edgar Lockett, of Holywood. The interment was in the City Cemetery, Belfast, and at the graveside the Rev. H. J. Rossington, M.A., B.D., read the words of committal, and the Rev. Alex. O. Ashworth offered the prayer. The Rev. Townley-Tilson also took part. Many of the late Mr. King's ministerial brethren attended the sad ceremonies, as also several of the clergy of other denominations from Newtownards. Along the streets of the town most of the blinds were drawn as a mark of respect and sympathy. At the cemetery the funeral was met by the clergy and friends who were unable to reach Newtownards in time.

MR. JOHN HASLETT.

With deep regret we announce the death of Mr. John Haslett, at his residence in Annadorn, Clough, on Saturday, September 22nd. The deceased was a well-known farmer, and highly respected by all classes in the neighbourhood. He was amiable,

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guileless, and unostentatious in character, and upright and straight in all his ways. He was a lifelong member and supporter of our church and was ordained an elder some years ago. Mr. and Mrs. Haslett were deservedly popular, for they always assisted every good cause in the vicinity, especially our church and Annadorn School, and were exceedingly hospitable and generous. Mr. Haslett passed away in his 72nd year, and by his death our church and the neighbourhood have suffered a serious loss. He was buried at Loughinisland on the following Tuesday, and his funeral was unusually large. We tender our heartfelt sympathy to Mrs. Haslett in her bereavement.

Don't grumble at the parson or the sermon unless you're sure you've done your part to improve them. A congregation generally gets the preacher it deserves, that means that the congregation have a responsibility in the matter, and unless they are supporting the minister with their prayers and with their *regular attendance* they cannot expect to find the Church helpful.—*Sunday Companion*.

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